



VOL. XXIV. 行發日一月九年三和昭 (行發日一回一月每) 可認物便郵種三第日八月七年八十三治明 No. 9.

SPECIAL ARTICLES:

The Woman's Medical Training Institute
Mrs. R. S. Hall, M. D.

Condition of the Christian Church in Korea
J. S. Ryang

Beginnings of Y. M. C. A. Rural Work
G. W. Avison

A Day with a Mission Doctor in Korea
S. H. Martin, M. D.

Annual Mission Meeting Reports

SEPTEMBER, 1928.

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PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription:—Annual Subscription, including postage in Korea, Japn and China, ¥2.50; including postage to America, Great Britain and other parts of the world, ¥3.50 (\$2.00 gold or 7s.6d). Single copies, 25 c.

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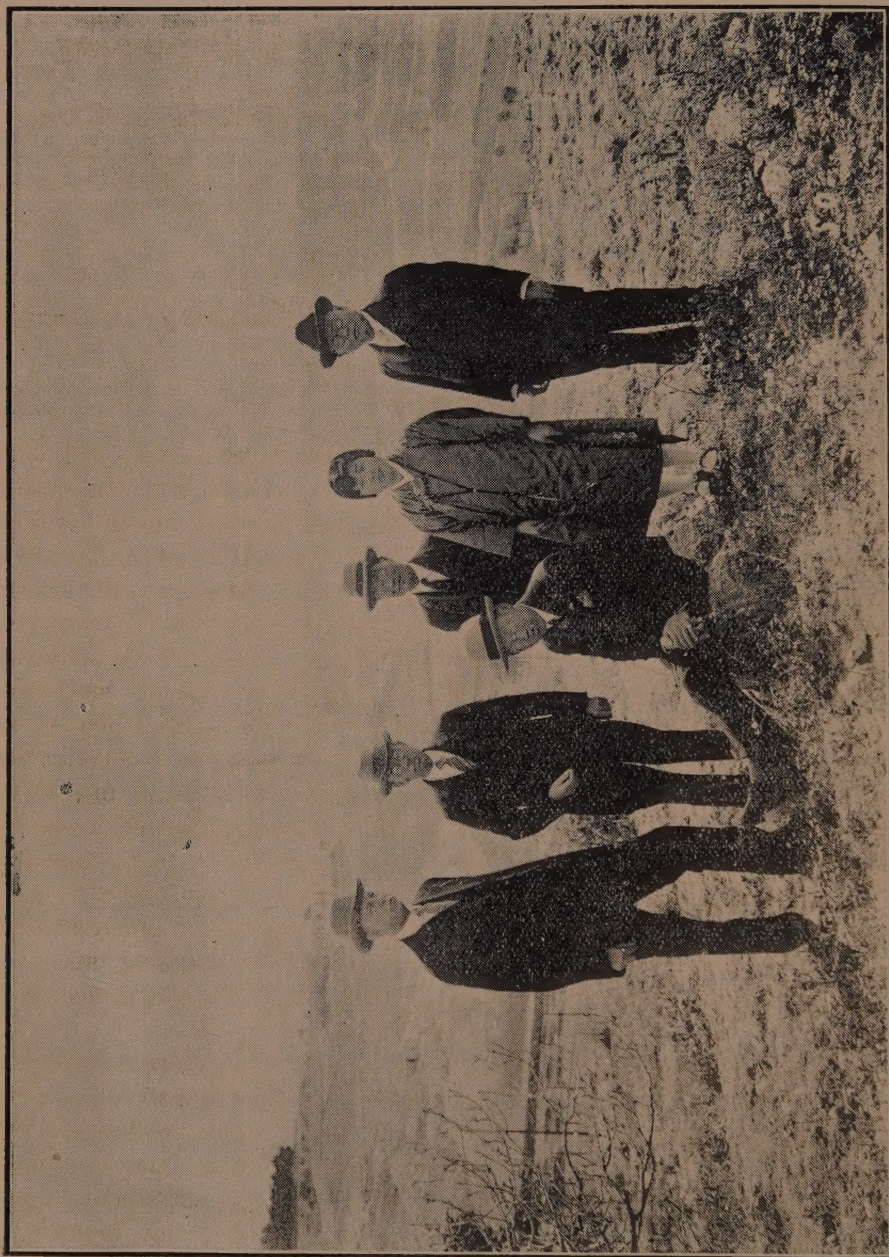
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THE DELEGATION FROM KOREA TO THE JERUSALEM CONFERENCE, 1928.

Rev. W. A. Noble, Ph. D., Mr. Chung In Kwa,

Rev. S. A. Moffett, D. D., Mr. Hugh Cynn, Miss Helen Kim, Rev. J. S. Ryang.

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXIV.

SEPTEMBER, 1928

No. 9

What Can We do

To Help the Young Folks of Korea to a Satisfactory Home-Life ?

(Continued from August Number)

J. D. VANBUSKIRK, M. D.

“WHOM GOD hath joined together, let not man put asunder,” but whom God hath not joined—shall man force to live together? In Matthew 19:3-12, the Master seems to leave place for adjustment to the standards of the time and to recognize such as being lawful. He set up one absolute ideal, but he said (verse 11), “Not all men can receive this saying, but they to whom it is given” and “He that is able to receive it, let him receive it.” In the light of this, would it not be more in keeping with the spirit of the Master to go in loving sympathy the whole way not only of trying to accomplish adjustments in their present home relations, but, when we have failed in this, to attempt to lead them in other ways out into a richer life?

In spite of the unsatisfactory conditions of the home life amongst these young folks in Korea, I think they are showing a remarkably good degree of the grace of patience. Divorce in Korea is not so common as in the United States and other countries of the West, and it does not seem to be increasing in Korea. According to figures furnished me by Mr. Mamura of the Government-General, the ratio of marriages to divorces in Korea since

1911 has ranged from 12.9 to 29.2 marriages to one divorce. From 1919, the ratio of marriages to divorces was under 15 marriages to one divorce, which is lower than the corresponding rate in America. From 1920, the divorce rate has been much lower. In 1923, when for some reason there seemed to have been an unusual number of marriages, there were 26.2 marriages to one divorce, but that seems to have been an unusually good year for marriages. The rate for most of the time has averaged about 22 to one, compared with less than 12 to one for the United States. Not only is this rate not high in comparison with western countries, but it is not increasing; rather, it is decreasing, and it seems to me to speak well for the grace of Korean young folks.

We now turn to the more attractive part of our subject, the more constructive preventive measures, and I wish to present a few suggestions as to what we may do to help these young folks to a more satisfactory home life.

First, in the present low ideals of society in general relating to home life, it is hard for young folks with high ideals to live a satisfactory life, even though they may consistently try. Very few of them have a home of

NOTE:—Our readers are requested to note that the opinions expressed by writers of articles are not necessarily those of the Editorial Board.

their own. Too often the bride is little more than a servant without wages in the home of an ignorant mother-in-law, and whatever may be the virtues of the custom of going to the groom's home (서집) in the ordinary Korean village, it at least seems clear that the educated young folks should have a home of their own. Bishop Matt. S. Hughes used to say, "No house is big enough for two families," and it seems to me that this is one aphorism that is generally true. While we all know cases where happy home life has been possible even in the home of the groom's parents, this is not the ideal. The Master said, "Therefore shall a man leave his father and mother and shall cleave unto his wife, and the two shall become one flesh."

Second, it seems that the idea of comradeship of husband and wife is not so common in Korea as it should be. The ideal of wifely virtue for thousands of years has been that of submission, humility, and faithful servant of the house, and this ideal was not simply the ideal of the Orient, but it obtained in the West, and even yet it is far easier for an Occidental husband to talk about his "better half" than it is actually to share life. In looking through a Bible dictionary the other day, I came across an interesting thing. It stated that the original Hebrew word for husband was Baal, which, being interpreted, means "owner" and it is only the grace and gospel of our Lord Jesus Christ that has made it possible for the wives in the so-called Christian lands to have even the present degree of comradeship in the home that they have acquired to date. But clearly we need to use every influence we have for the spread of this higher ideal of real comradeship, real sharing of the whole home life, and when this idea is diffused throughout Korean society it will help the young folks to a more satisfactory home life.

Third, In both East and West, too low ideals of sexual relations obtain. Too often marriage is considered a license to unrestrained sexual indulgence. This comes to the notice

of doctors all too often; we know that a great deal of human misery comes from improper adjustments in the sexual life—I do not consider it so extremely common as do the followers of Freud, but it is a source of much bitterness. The lust or unrestrained passion of the male leads to sexual excesses and frequently ruins the health of the wife and weakens the man himself. Resentment and bitterness arise in the heart of the woman and destroy love. Often this lack of self-control leads to mutual aversion and hatred; it may not be stated in the application for divorce, but it is a common cause for divorce action. This excess of passion is not always in the male, but the results are the same in the end.

Just a word parenthetically:—There is a fairly common erroneous idea against which young folks need warning: it is that if a woman gives her whole body in a love embrace, she has thereby firmly bound the man to her. The reverse is often true, when lust rather than love is the basis for the union—and such is the common case if indulgence is allowed before marriage—the man often feels the woman unworthy, and has a revulsion of feeling against her, as too many girls have found to their sorrow.

In both East and West the young folks are left to blunder along in this vital phase of life; no one teaches them the right way or implants right ideals. They are left to gain sex ideas from ignorant or corrupt sources. The unclean story, the foul jest, the lewd talk, the bad habits and example of older folks teach lust and inflame passion. To young folks with only these ideas of sexual relations if sexual indulgence is one of the major motives in marriage—then it ruins the chances for a happy home. It is very little exaggeration to say that right or wrong sex ideals and practices make or mar the home life. But failure in this is far more often due to ignorance, to low ideals, than to evil intentions.

Children should have a high ideal set before them in the relations of father and

mother in the home life. If father and mother show love and unselfish, mutual consideration in the daily life of the home, love, not lust, will be the child's ideal. There is need for teaching the real meaning of sex to children as they grow, and parents are the first teachers—would that all were qualified in this matter. Clean-minded teachers can impart instruction and implant right ideals. Clean men ought to help the boys, and pure women ought to help the girls, to form true sex ideals as they gain knowledge. There is need for more than condemning the natural passion of the young and denouncing sexual indulgence; sympathetic, pure-minded instruction and companionship are called for.

Low ideals should be displaced by the truth. "The white life for two" is the ideal. The young man should be glad to give as clean a body as he demands of the young woman; women should demand as clean a life of men as they give. Then when two clean-souled young folks unite in marriage, there can be "one flesh." Love and unselfishness ought to rule in the most intimate relations; there ought to be no imposing one's desires upon the other, or selfish denial of love's expression; and mutual desire, love, will find its expression binding two souls closer, and the "oneness" will give joy to the heart of both, hallowing the home life. Love enables husbands and wives to enter a holy relationship; it gives them the privilege of sharing in a new creation.

Our part is to help the young folks gain this high ideal, and then help them apply the ideals in daily life. Right instruction on this line would go far to prevent failures in home life and to enrich the life of Korea's young folks—help them to a more satisfactory home life.

Fourth, I have already spoken of early marriage, and while not so common in Korea today as it was formerly, yet it is altogether too common. Of the 133 young men interviewed by my student, to whom I referred above, 66—that is, 50%—were married under

eighteen, Korean count. And of this 58—that is 88%—were seriously considering divorce. Evidently, early marriage had not been a great success in these cases. According to the data compiled by Mills and VanBuskirk, to which reference was made above, it was found that the average age of marriage for these 5,000 Korean women was seventeen, Korean count. 32% were married at age 16, or less, and 38.9% were married before menstruation.

Of the high school and college students referred to above, 68% or 51, of the wives had not had more than three years of primary school education, and 37 had completed only primary school, so that only 28, that is, 21%, out of the whole number had ever been to high school. It is no wonder that 22 of these boys would like to be free from their ignorant wives and that 41 more assigned such incompatibility, such lack of common interests, as to hold them in any common life, and were desirous of divorce. Clearly, early marriage is such an obstacle to satisfactory home life that we should use every influence in our power not only to prevent early marriage in general, but to get the educated young men and women to wait until they have completed their schooling before marriage. If they will show this grace of patience, there will be more time to get acquainted with each other, and it will possibly prevent some disasters later.

Fifth, there is room for difference of opinion as to the extent to which the parents should control the marriage of their child, but there should be no doubt that parents' choice and arrangement, without regard to the wishes of the boy and girl, or even in spite of their opposition, forcing marriage, are not conducive to satisfactory home life, and we should use every effort to break this custom. Where there is the ideal of comradeship in wedded life, there must be desire and mutual love on the part of the young bride and groom; but should the matter be left entirely to the choice of the young folks? Among the

133 young men referred to above, my student found that in 38 cases the young folks had been free to marry, and had married according to their own choice. Of these 38, he found that 30 were unsatisfied and wished divorce. Clearly, it is not a panacea for curing the ills of the married life. And when we consider the high divorce rate in the United States and other countries where the parents do not control the marriages, we should have no disposition to claim freedom of choice in marriage as a panacea for the divorce ill or a sure recipe for married happiness. In the West, as well as in Korea, too many of these freedom-of-choice marriages are among young folks married too early, without right ideals as to home relations and without real knowledge of each other's dispositions and without real community of interest in life, especially in cases where the young man goes on to school and gets a higher education while the young woman remains doing the house-work at home. Too many of these cases fail to find that satisfactory home life. While freedom to choose one's companion is needful, it is not the only thing needed—parental advice and consultation should be sought, and there should be ample opportunity for real acquaintance, so that marriage should not be the result of a passing fancy or a romantic idea or an unthwarted response to a new-felt biological urge.

How then can we help the young folks to really get acquainted? The old ideas of seclusion of women and the subservience of the wife are surely giving place to the new ideals of comradeship in the home life, and this is rapidly taking place amongst the educated boys and girls of Korea. But as yet there are few places where they can freely meet without undue risk. At present the boys and girls of Korea are visiting each other in their rooms in boarding houses—not just boys going to the girls' boarding house and meeting in a common social room, but boys visiting the girls in their private rooms; and possibly even worse, the girls are visiting the boys in

the boys's private rooms, and at night staying until late hours. That is what is being done today in Seoul by the young folks in response to that deeply felt need for opportunity to know each other, and oh, the danger they face! Many are the boys and girls of Korea that have fallen into grievous wrong as a result of this. There is always a real danger from free mingling of the sexes, but there is no other way for boys and girls, for men and women, to know each other before marriage, and it is the duty of parents and teachers to provide better opportunities for getting acquainted than these young folks now have. Whatever be the value of knowing each other before marriage, even though there may be truth in the pessimistic remark, "You never know a man till you marry him" (and you can say the same regarding the woman), it is surely vastly better than no mutual knowledge at all. And a real love-match is a good beginning towards comradeship and companionship, and if there is with it a right knowledge of marriage relations, this knowledge ought to lead to more successful home life than the present lack of knowledge of these things is producing.

Boys and girls ought to have the privilege of meeting in the homes of their parents, but this is difficult because the ordinary Korean home is not adapted to having parties where the boys and girls can meet. The rooms are too small and are not adequately furnished; and it is not desirable that the number should be simply one or two boys and one or two girls, for there would be too much intimate contact in such small groups. But the question of how to provide the better Korean home that would allow for such social parties leads to the economic question, which we can not discuss now. However, it seems clear that in the homes that are adequate for such meetings of the boys and girls, the opportunity should be utilized to give them this privilege. There is too great risk in letting the boys and girls go to the present day restaurants for their meeting-places, as is too

often done now ; and if the Korean home cannot generally provide this, the boarding-houses and restaurants are not proper places for such. Since this is so, where else can we find suitable places ? There are our mission schools. Those in charge of the girls' schools might have the boys come for parties in their homes or in the social rooms of the dormitories, and so give the young folks a chance to have good times together. Oh, yes, of course some will say it is "match-making," but even so, I heartily commend the schools that have been pioneers in this giving to the boys and girls their right to get acquainted under proper conditions.

Our churches need social rooms where the young folks can meet together and with older folks to have good times and to get to know each other. When young men and women are accustomed to meet together there will be less temptation to fall in love with the first attractive person of the opposite sex that may be met. The young folks need more privileges of working together in Sunday School and especially in the young people's societies—Christian Endeavor and Epworth League. The church can do much to help them to know one another and we should use our influence to see that the church does its share in this important work.

There are real sex differences. Education for boys and girls should be adapted to the different needs of the sexes, but the common

needs of boys and girls are greater than their separate needs. Most of the subjects they would need to study in school are equally adapted to boys and girls, and provision could be made for the special needs and classes for boys in such things as carpentry, farming, business, etc. ; also we should let the girls have their classes in home economics ; so that most of their education would be together, and yet provision made for meeting the real sex differences. Has not the time come in Korea for serious consideration of the question of co-education ? Beginning in primary schools, could we not let the boys and girls study together because there is no need for any difference in classes there ? When they come to high school and college, we might have co-education for the main part of their work, with special classes for boys and special classes for girls adapted to their special needs. Is it not time we should begin to lay some definite plans for this ?

If we thus provide opportunity for the boys and girls to grow up together in home and school, to work together in church and school, to meet freely and to know each other, surely if they will then consult with their parents, if we also give them instruction in the technique of home life, teaching them high ideals—surely if we do these things, the young folks of Korea will have a richer, more abundant life in the home.



The Woman's Medical Training Institute

Ella Anthony Lewis' Memorial, Seoul.

DR. ROSETTA SHERWOOD HALL

UPON THE OCCASION of the graduation of the Misses Y. H. Kim, S. K. Ahn and H. Kim in medicine in Seoul in 1918, the late Count Terauchi, then Premier of Japan, wrote to Dr. Hall, "I am very pleased and satisfied to learn that your Korean girls, three in number, have graduated from the Government Medical School.....They will undoubtedly not spare their noble effort for Korean women and children. The people will be happy when many girls follow their example."

These doctors have well justified the confidence placed in them. To-day Dr. Yung-Hung Kim has a fine private practice in her home town, Pyengyang; Dr. Hattie Kim is the Medical Superintendent of the Chemulpo Woman's Hospital; while Dr. Su-Kyeng Ahn, with ten faithful years as Resident Physician at the East Gate Hospital and Baldwin Dispensary, is virtually the medical superintendent of that work. But, up to date, there has been no opportunity for "many girls to follow their example", for the medical schools would admit no more than two or three at a time, and more often none!

On March 31st, 1928, fourteen medical women met in Seoul to consult as to what could be done to remedy this matter, and all agreed that the time had come to organize a medical school for women in Korea. These women doctors said, "It does not need to be debated, we all agree, we all want to be promoters and we will find others!" This they have done. The doctors themselves volunteer to give free lectures and free clinical teaching, as do several men doctors who are also promoters.

We have already secured the necessary Government permit, the use of the residence of the late Miss E. A. Lewis and the Denman Medical Hostel, in which to begin the work, and we have sufficient funds for the first year.

While on furlough, Doctors Song and Han assisted me in securing the attention of the women doctors of New York State, in Convention at Niagara Falls, to the great need of training Korean women physicians in Korea. Dr. Fanny Hurd Brown, formerly of Korea, also contributed from her personal experiences. The Educational Committee of this Association and Dr. Mary T. Greene, Secretary and Treasurer, have already financially assisted Korean women students for some years. Later, at the meeting of the Medical Woman's National Association at Washington, Drs. Kim and Hall likewise secured further interest in Korea. The Association passed and printed a "Resolution expressing sympathy with the efforts to conserve the life and health of Korean mothers and children by the proposed medical school in Korea." Esther P. Lovejoy, the chairman of the medical service committee of the M. W. N. A. visited Korea recently. She hopes to arrange to aid our women doctors in their country work, as the Association is already doing in other countries, notably Greece.

Thus much has been done to interest friends in the U. S. A. in this project and to prepare the way for future help. However, we did not feel at liberty to do anything definite until after my return from furlough, in January, 1928, when Bishop Welch gave me permission to give the time and effort needed for organizing this work. Bishop Welch said he was sure everybody would heartily sympathize with this project providing we could find people interested to give the necessary support and initiate it in such a way as not to involve the W. F. M. S. in any financial responsibility. This is exactly what we desire, as we expect it to be largely the work of the Koreans themselves from the beginning. However I did want permission to work with them. From the first

THE WOMAN'S MEDICAL TRAINING INSTITUTE

we desired its promoters, its juridical body, its Board of Directors and all its Committees to be at least two-thirds Korean, and with a majority of women, so that it may never be deflected from its original purpose to provide perpetual Medical training for the women of Korea under Christian auspices.

We also trust that, in the near future, this work will receive the bulk of the funds in the bank and the real estate of my life-long friend the late Miss E. A. Lewis. It is not generally known in Korea that Miss Lewis assisted me in medical welfare work in New York City before 1890, and that she came later, at my request, to assist in the work in Korea. She was always interested in the idea of Korean women studying medicine and often visited the students of medicine and pharmacy in the Denman Hostel. Before I went on furlough, she expressed a desire that the most of her estate might go to our proposed medical school, and only a few months prior to her death she made two attempts to attend to this matter. Since both Mr. F. Harry Lewis and Mr. W. C. Yun favor it, we trust this will be realized.

From children in the Kindergarten to students in Ewha college, from women in the home, to those engaged in work in factories, all need the woman doctor! They need her not only when ill but to prevent illness, as China, Ceylon, and India are learning in their child-welfare work, and in their pre-natal and post-natal clinics for mothers. The Ella Anthony Lewis Memorial can do this better than any other instrument with which God works in Korea. And, what uplifts Korean womanhood will elevate Korean manhood.

One of our eminent doctors when asked to be a promoter of this work replied, "We must first educate and elevate the male—perhaps after fifty more years we might begin this work for the female!" But, "woman's cause is also man's" and the status of a nation is measured by its women. From its very inception in Korea, Christianity has built schools and hospitals for women and stands for restor-

ing to women her God-given heritage.

I am not satisfied with what would be done for the womanhood of Korea even if both Severance Medical College and the Government Medical College open their doors to women, for the numbers they would admit would be too limited, and large country districts would always continue to be deprived of women doctors. Judging from co-educational medical schools and hospitals in the U. S. A. and in England we could expect no place for Korean women-physicians at the head of departments in the hospitals nor for full professorships in such schools. Even if these schools should admit women for a few years we have no promise that they will continue to do so permanently. During the war, and for some years after, eleven medical schools in London admitted women, but already eight have discontinued this privilege and the other three are planning to do so.

Even a yearly graduating class of twenty women will not supply the need of Korea; Japan already has two recognized women's medical colleges, each having an entering class of one hundred and twenty, and Osaka is wanting to establish another.

Though the announcement of the W. M. T. S. did not appear until after July 7th, yet by Aug. 7th, more than 50 qualified candidates had applied to enter.

Some have asked why the W. M. T. I. should be under Christian auspices? I answer that, by Christian, I mean Christ-like. Jesus is the Great Physician and He was an Oriental and our Institute does not need to be under Western Christian auspices but simply to be Christ-like. Of all people, we physicians need to be Christ-like; we are present at birth and at death; we must bear all the great emergencies and responsibilities of life; we must not only try to heal the most loathsome and the most contagious diseases, but do our best to prevent them! Great and subtle temptations assail physicians that only the Christ-like physician may resist. Therefore if our medical students are not all striving to be Christ-like when they come to us, we trust they may decide for this essential while they are studying and in training with us.

Annual Mission Meetings

The Northern Presbyterian Mission

DAVID L. SOLTAU

THE FORTY FOURTH Annual Meeting of the Northern Presbyterian Mission which was held in Pyengyang in June will long remain in the memories of those privileged to attend its sessions. It was a short meeting, since it lasted for only one week, but its chief claim to remembrance will lie in the high spiritual note that was struck and maintained throughout the session. An attitude of prayer and of simple and sincere desire to follow the guidance of the Holy Spirit in arriving at all decisions was manifest in all the business sessions. This spiritual atmosphere was the direct answer to prayer that had been going up for many weeks prior to the convening of the meeting as well as in the daily early morning prayer meetings which were continued during the period of the Annual Meeting. The daily devotional hour at 10:15, too, was helpful in maintaining the spiritual tone of all the meetings.

On Sunday morning, June 24th, the annual Baptismal and Communion service was held, presided over by the Rev. Walter C. Erdman, D. D. In the afternoon the Mission united with the Pyengyang Union Church in worship, led by the Rev. W. C. McLauchlin of Kiangsu, China, and in the evening a song service was held.

Monday, June 25th, was spent largely in Conference, discussing various phases of missionary work past and present. In the morning Dr. McCune had charge of the discussions and in the afternoon Dr. W. N. Blair presided. The annual Conference on Women's Work was held on Tuesday afternoon, while on Wednesday and Thursday afternoons special meetings were held for the benefit of first term missionaries, under the leadership of Dr. H. A. Rhodes. On Wednesday evening the annual concert was given, which was much enjoyed by all,

performers and audience alike, in spite of the warmth of the evening. Thursday evening was marked by a picnic supper on the lawn of the Moffett home, whose cool shade and grateful green foliage were much appreciated in spite of the threat of rain.

The duties of Chairman were ably discharged by Mr. R. C. Reiner who was inducted into office by Dr. J. W. Hirst at the opening session. Mr. Reiner was assisted in his work by Mr. J. F. Genso as Vice Chairman and by Mr. E. L. Campbell, Recording Secretary. Dr. W. N. Blair was elected Corresponding Secretary and Chairman of the Mission Executive Committee for the ensuing year.

Naturally, the educational work of the Mission occupied a large part of the deliberations of the meeting. The Taiku Boys' Academy and the Pyengyang Girls' Academy were both authorised to proceed with their applications for securing "designation" as soon as practicable. The question of higher education for women was referred to the Executive Committee for investigation of the feasibility of undertaking "co-operative Education" with the Union Christian College in Pyengyang.

Two newly appointed workers were assigned at this meeting: Rev. Bruce Hunt to Chungju and Rev. Francis Kinsler to Pyengyang. Miss Olivette Swallen was transferred from Syenchun to Pyengyang for work in the Girls' Academy when she returns from furlough in 1929. No other changes were made in personnel.

The Mission was saddened by the death on Saturday afternoon of David Clayton, infant son of Rev. and Mrs. Archibald Campbell of Kangkei. The funeral service conducted by Rev. R. H. Baird was held early on Monday, June 25th, in the presence of relatives and close friends of the parents. Appropriate re-

MISSION OF THE UNITED CHURCH OF CANADA

solutions were read and adopted recording the services of two members of the Mission who passed away during the year just closed:— Rev. Arthur G. Welbon and Mrs. Jesse W. Hirst.

A beautiful custom, which was begun in 1927, and which will doubtless be continued hereafter, was the presentation of a Bible to

those children of the Mission who are leaving for the homeland to continue their studies there. Those thus honored this year were, Harriette Bruen of Taiku and Mary Hunt of Chairyung, who both graduated this year from Pyengyang Foreign School, and Keith Owens of Seoul.

Mission of the United Church of Canada

MISS E. M. PALETHORPE

WONSAN BEACH was at its best for the thirtieth annual Council of the Korea Mission of the United Church of Canada, the delightfully cool weather doubtless playing no inconsiderable part in enabling the members to "keep sweet".

The outstanding feature of the Council was the presence of Rev. Clarence Mackinnon, D. D., Principal of Pine Hill Divinity Hall, Halifax, N. S. and Mrs. Mackinnon. Beginning with the Communion Service held on the afternoon of Sunday, July 1st, and continuing throughout the week, Dr. Mackinnon exercised his gracious ministry of inspiration, encouragement and helpfulness.

For the daily devotional hour he spoke on the general topic "Christ in You", while the subject of several of his evening addresses was "The Relation of the Religious Life to Progress".

Another happy feature was the visit of the fraternal delegate from the Japan Mission of the United Church of Canada in the person of Rev. D. Norman, D. D. a missionary of ripe experience in that land. Dr. Norman also brought many messages of inspiration and uplift.

Perhaps the most momentous decision reached was that embodied in the following resolution:

"While regretting that our policy should differ from that of the other Presbyterian Missions, as expressed in the action of the Presbyterian Council, we still confirm our conviction that, in view of the apparent im-

possibility of obtaining Designation, we should authorize the Hamheung Boys' and Girls' School Boards to apply for Registration as Higher Common Schools (provided we can safeguard the religious instruction in our schools, at least as now carried on in other Christian Registered Schools) as requested by the four Presbyteries within whose bounds we labor, and as approved by the Foreign Mission Board of our Church."

Rev. E. J. O. Fraser was the very efficient Chairman for this session and the following Officers were elected:—

Chairman for 1929	Rev. D. A. Macdonald
Corresponding Secretary	Rev. Wm. Scott
Recording Secretary	Miss E. M. Palethorpe
Ass't Recording Secretary	Rev. W. A. Burbidge
Treasurer	Rev. E. J. O. Fraser
Acting Treasurer	Mr. J. B. McHattie

The Council rejoiced in accessions to its ranks in the persons of Mr. and Mrs. G. F. Bruce and Rev. E. A. Knechtel, who arrived on the field last fall, and in word of the appointment of Rev. Chester Sutherland of Nova Scotia and the re-appointment of Miss Maud Mackinnon who was invalided home nine years ago after four years of service. Miss Mackinnon's health has now been restored, making it possible for her to return to Korea. Mrs. A. H. Barker is also to return this fall, provided she is able to pass the Medical Board.

One evening was given up to the celebration of the 30th Anniversary of the founding of the Mission, when the two pioneers now on the field, Rev. R. Grierson, M. D. and Rev. D. M. McRae, gave reminiscences and Dr. Mackinnon brought the greetings of the Home Church in the Maritime provinces, where the Korea Mission was born and nursed through its tender years.

The Australian Presbyterian Mission

MRS. A. B. BOYD, former Principal of Deaconess Training Institute, Melbourne.

IT WAS A GREAT privilege to be present at the 1928 Council at Masan. An "old fashioned Australian" naturally has preconceived ideas of what a Mission Council will be like. As it is an ecclesiastical court of the Church, one is inclined to associate with it a good deal of austerity. These preconceived ideas had to be considerably re-adjusted upon entering the Kindergarten room which had been set apart for the meetings. Some of the furnishing of the Kindergarten had been left, bright prints on the walls, a bowl of gold fish, even some white mice in their own house. The room had been converted into a lounge, there were more or less easy chairs, and round the windows on three sides of the room cushioned window seats.

Through the windows was wafted the pleasant summer breeze, and one could catch glimpses of the beautiful bay shimmering in sunshine, also of the glorious hills, seen sometimes through the clouds or the morning mist, as through a veil, making a picture one will not soon forget.

The whole atmosphere of the Council was one of homely friendliness, making one realise how much his annual gathering means to our missionaries who have been more or less isolated during the year. It must be a real inspiration to meet and discuss every phase of the work as is done in Council.

As one listened to each in turn taking part in the discussion—some of the women members being those one had watched through their training only a few years previously,—one realised what developments had taken place. We, of the Australian Presbyterian Church, have reason to be proud of our Staff.

There is a line in one of our hymns which reads—"Work shall be prayer. May all be wrought As Thou wouldst have it done." This may be open to question. The Council realised that nothing can take the place of

prayer, and the devotional periods in the middle of the morning when work gave place to prayer, and again in the evening, were times of refreshing and inspiration. Dr. Engel struck the key note of the Council, on the first morning, when he took as his subject, "I know whom I have believed."

It was marvellous the amount of business that was put through each day. Some items, however, were obviously not on the agenda, as when a number of the members joined in the pursuit of one small white mouse which had escaped from its home. Reports are often regarded as rather dry, but certainly there was nothing dry about the station reports submitted to the Council. They were intensely interesting and very human.

In one we saw the picture of a country church in the dim evening light: groups of children sitting in the front, some listening, some openly mischievous, others sleepy; curious sightseers eagerly peering in at the open doors. We were asked to picture the same church a few years hence when those same children have taken the place of the grown-ups, and those outside the doors have come in. This is not a fancy picture, but a fact. The Church is growing—outsiders are continually being drawn in.

There were pictures of village schools where our missionaries and their faithful Bible-women are, week by week, gathering together children from heathen homes, teaching them, not only reading and writing, good as these are, (and if it were not for these schools these children would probably grow up in total ignorance) but of One who loves them and wants them to be good. We were told how the parents come with their children out of curiosity, and they too listen to the Old Story so new to them. We heard how in every station this work could be extended if more teachers could be used. The teachers

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are available but there are no funds. The salary of these Bible-women is £3 per month. If only our members at home could see for themselves the great need, one feels sure the money would be forthcoming.

We saw the hospital at work. A shy country woman, marvelling at the strange high beds with their beautiful white covers, at the big, clean wards, and the soft tread of the nurses; dreading the 'yak' that was to put her to sleep, fearful of staying alone in that strange place, and later losing all her fear in the atmosphere of love, and going back home well and strong to tell all her friends of the beautiful place where the sick were made well, and of the wonderful teaching she had heard of Jesus who loved the sinful as well as the good.

We heard of the strenuous work of the itinerators—long tramps on foot over rugged hills, through streams and river beds, across mountain passes in all kinds of weather, the heat of summer, and the snow in winter. Three or four times the amount of work could be done if only they could be provided with motor cars.

From one report we learned that even a "Beer Exhibition" organized in the town had been the means of bringing some to the church, merely for a sight-see at first, bent on getting something out of their expedition; but if not exactly a case of coming to scoff and staying to pray, at least it was the beginning of church attendance for some.

The educational reports told of girls bravely taking up the "Self-help work" in order to pay, or partly pay their school fees. Some momentous decisions were reached in connection with the educational work.

The Leper Asylum report contained some sad hearing: poor lepers being turned away every day because of lack of accommodation. But the brighter side was the number amongst the 500 inmates who are being cured, and the interest shown in the weekly services.

We realised what a fine work the industrial school is doing even with totally inadequate accommodation, and what possibilities there are wrapped up in it if only proper dormitory accommodation could be provided. It will have to come, as also will a Bible Institute. This at present is a clamant need. The report showed what a fine work is being done in the Institute, and how the number of students is increasing every year.

The reports did not seek to minimize the difficulties, but in none of them was there a pessimistic note struck. The hopeful side of the work was emphasised in every case.

When the budget—that bugbear of all missions—came on for discussion, no one grumbled when requests for more workers had to be turned down on account of scarcity of funds. The keen disappointment was accepted philosophically but to an onlooker the question came insistently: Is it fair? Are we at home holding the ropes as we promised? The responsibility is ours. Are we going to sit by and see the workers we have sent out handicapped for lack of helpers, and the work crippled for lack of funds? The missionaries will not ask for more themselves. Knowing the position at home, their great desire is to keep down the budget. It is we who must face it. The situation calls for much earnest prayer.

As one listened to the assignments and saw how cheerfully each one accepted his or her appointment, although realising that with the depleted ranks it meant that each man would have to shoulder the burden of three, and each women do the work of two, one thought of the words "He set his face steadfastly to go to Jerusalem." Along that road lay difficulty and disappointment (even death for our Lord) but it was the path of duty and He did not shrink; and so our missionaries, in that same spirit, faced again the difficult road of duty for another year.

A Day with a Mission Doctor in Korea

S. H. MARTIN, M. D.

COME WITH ME through the crowded clinic of Severance Hospital and pick your way amongst the hundreds of patients on any afternoon and you will see Chinese, Koreans and Japanese, all mixed up, in all conditions of health and wealth. Many are lying on the floor, and here and there a leper may be seen trying to hide his loathsome disease beneath a few dirty rags. Many are so sick that often we have to be called from important duties to administer first aid, or to be just in time to see a neglected creature die while he is waiting to see a doctor.

One of these patients walked three hundred miles, but arrived unfortunately on Sunday, when most good Christians are in church—the writer not being amongst that number, being too busy with the sick. I found an apparent bundle of rags lying on a box behind the hospital. Leaning over this collection of skin and bones, I heard it say through blackened lips, "Jesu Poolachoo", meaning, "Oh, please call Jesus." He had no pulse and was almost a skeleton, having begged his way from the South of Korea in the hottest time of the year.

There was no bed in the hospital, so a mattress was taken from my office table, and he was put on the concrete floor of the basement, near other charity patients who had been more fortunate in finding beds, pathetically few in that ward.

We filled him up with hot intravenous medicine, fed him like a new born baby, and after a few hours he could speak. After weeks of nursing the X-ray showed us that his stomach outlet was occluded by an old healed ulcer. He was then specially fed to give him enough strength for an operation, which we performed a month later. The food now finds its way through a new passage. He actually grew fat, and one day without warning, he stood up and thanked God before the ward, and

was bubbling over with praise for the kindness he had received.

At Christmas, we found that instead of taking a Korean Bible as a present he preferred a new book called "Studies in the Acts of the Apostles". He already had his own Bible, and was on the way to becoming a clever and sincere Christian. A gift of money from a missionary in our station at Lungchingtsu brought him a complete outfit of clothes—at a cost of \$3.45, and the balance paid his way back to his home in the South, to which the present writer took him, and where he is now employed. The age of miracle is not past. Here we have a fine Christian gentleman who was once nothing but a bag of filth and bones.

Yet there are some people who still do not believe in miracles. I do, and also in institutions like Severance and other mission hospitals.

After admitting two beggar boys, one with dysentery, in mid-winter, and comforting a young woman who had lost her baby (it can be done), I start out on rounds with a Salvation Army officer, a French lady. We visit a new section of "dugouts", where we find whole families on the verge of starvation. The mother, in one hold, is dying, so we remove the three children. The two girls, one a baby, are taken to the Salvation Army home for Girls, and the boys to the Boys' home, making the 65th of a group of children ranging from four to twenty-five years of age. Then I give forty-five of them a medical examination, and arrange for ridding the institution of hookworm.

It was about eight p. m. when I wandered home, tired but happy. The moon rose over the East Gate, through the mist that covered the homes of over three hundred thousand people, most of them poor, yea, doubly poor because they knew not the love of Christ.

The Condition of the Christian Church in Korea

J. S. RYANG

Chairman, Korean National Christian Council

(This paper was prepared for the Jerusalem Conference, but was not read.)

BEFORE I MAKE a statement on the general condition of Protestant Christianity in Korea for the Korean delegation, I want to take this opportunity to convey to you the love and greetings from the three hundred thousand Korean Christians who have been praying for the success of this Conference here in Jerusalem. Never in the history of the Christian Church has there been such a gathering as this one, in which literally Christians all over the world are participating. We believe that the influence of this Conference will be far reaching, because discussions here may result in a re-vitalizing force for the work of the world's redemption. So, while we are humbly striving to make some contribution to the conference by telling of our past experiences and present conditions, we are earnestly hoping that this Conference may show us some practical way of solving the peculiar and perplexing problems which are confronting the Church of Christ in Korea. With these hopes in view and with the spirit of Christian fellowship at heart, the Korean delegation is in attendance.

As you all know, for some reason or other, there was no Continuation Committee of the Edinburgh Conference in Korea. The Korean Church, therefore, was not represented in the International Missionary Council, which fact the Korean Christians regretted very much. But we are very happy to have the privilege of participating in the "Enlarged Meeting" of the Council at this time. The Korean delegation, in behalf of the Korean National Christian Council, which is composed of thirteen Christian bodies in Korea, sincerely pledges itself and desires to express its willingness to cooperate with Christians throughout the world in the common task of establishing the Kingdom of God on earth.

For your information on Korea, I believe all of you have a copy of Dr. Brunner's report on his recent Survey of Rural Korea. It has covered nearly all the important points of the economic, social, and religious conditions existing in Korea today. Furthermore, you will have the opportunity to hear the members of our delegation, who will express their opinion on different topics when proper occasions arise.

The Korean Church is justly proud of the fact that Korea is known to the world as one of the most successful mission fields in this generation. Yet, considering the shortness of the period of operation and the smallness of the force of workers, the result of missionary work in Korea is phenomenal. During some fifty years there have been established more than four thousand churches in which Almighty God is worshipped and the Gospel of Jesus Christ is preached two or three times a week. And there are now more than three hundred thousand people who have felt the transforming power of the Gospel of Jesus Christ and realized the presence of the Spirit of God in their lives. In spite of the fact that the people have been suffering from extreme poverty, during the last five years the Korean Christians contributed an average of more than a million yen per year for the support of the various activities of the Church. In addition to this, the Presbyterian Church of Korea has opened a Mission in Shantung, China, and has been supporting for several years three ordained missionaries and their work with an annual budget of about twelve thousand yen. So, Korea today can be classified as one of the "sending countries."

In the matter of church organization, Korea is by no means behind the general progress. Some years ago a Korean Presbyterian Church

was organized by the members of the four Presbyterian Churches in Korea. Last year the two Methodist Conferences adopted a resolution to form a Korean Methodist Church, and it is hoped that the plan will be carried out within the next few years. Thus the success of the major denominations in Korea has been demonstrated by forming an indigenous church, which is a mark of true evangelization. So it has been said correctly that the Korean Church bids fair to be self-supporting, self-propagating, and self-governing.

What has made all these things possible? There are many factors, both divine and human, for this success, and there may be many ways of explaining them. But if the secret of the success of the work of the Missions in Korea could be given in a word, it is that the Protestant Christian Missions came to Korea with a message and method which could meet the needs of the Korean people of that time. Christianity has made, during the last forty years, some wonderful contributions toward the enrichment of the intellectual, social, and spiritual life of Korea.

What is the present status of the Christian Church in Korea? The condition of the country has greatly changed and the thought life of the people has been altered and consequently the prestige of the Church has suffered. I am very sorry to say that in recent years, while the church roll of the baptized members is holding its own, the list of "new believers" becomes smaller and smaller. And at the same time, the general attitude of the people toward the Christian Church seems to be less cordial and that of the young people is decidedly indifferent.

There are many reasons for this state of affairs. However, when we analyse the situation clearly and face the problem frankly, the answer becomes very simple. The main cause of it is due to the fact that the Church has not kept pace with the constantly changing world and therefore she does not seem to supply the needs of the people as she used to. The Church, like her Founder, is here to min-

ister and not to be ministered unto. A Christian Church without the spirit of service is like salt without savor. The educational and benevolent activities of non-Christian establishments have outgrown the Christian institutions, though the Christian Missions pioneered them in former years. Besides, the Church is a life and death problem with the Korean people today. The people, therefore, rightly or wrongly, say that if the Christian Church cannot supply the needs of the people in this world here and now, her message for the blessings of the future world alone is worthless. If we are continuing to preach the Gospel, it seems to be evident that we who are in Korea must learn from the Lord who told the disciples to give to the multitude to eat. The old method of merely telling people that the aim of believing is to go heaven and to enjoy eternal life after death does not make a strong appeal to the present day Korean who is struggling to keep his skin and bones together here on earth. So we need a new method of approach, which may be more effective and more acceptable to them.

Of course, a great world movement like Christian Missions is more or less exposed to criticism. The Church, therefore, ought not to be discouraged or alarmed by any of the perplexing problems, no matter how severe and great they may seem to be. But it is a plain fact that the needs of the times demand that the Church do more, and that teaches us that the Kingdom of God includes all realms of life.

Now then, what are the most dire needs and urgent demands of Korea today? A detailed analysis of the question can not be given here. But by way of telling you the general condition, let me single out a few points which are most vital and urgent in the evangelization of Korea.

1. The first and foremost need of Korea today is the spiritual awakening of her people of a great revival of religion. In spite of the fact that evangelistic efforts have been carried on with great success, we have more pagans to

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lay than we had at the time of the first missionaries' coming. This phenomenon has been created by the rapid increase of population. Forty years ago, the population of the country was estimated at about twelve millions, but the last government census shows that there are about twenty millions, which is an increase of about eight millions. While there was not a single Protestant Christian in the country forty years ago, there were only twelve million pagans, but today there are more than nineteen million pagans. If we are to save the lost millions nothing less than a great revival of genuine faith in Jesus Christ is called for. We have many problems, but this is the most vital one which we must not lose sight of and which we must solve first of all. So our Master has said, "Seek ye first the kingdom and his righteousness; and all these things shall be added unto you."

In this connection, I want to say in parenthesis that we recognize that the non-Christian religions in the past rendered great service to the people and made lasting contributions to their civilization. But the Christian religion is something unique, for it is the revelation of God through the person and work of Jesus Christ. We know that Jesus is the Way, and the Truth, and the Life; so we must preach Him to every man.

2. Secondly, we are sorely in need of some high grade and up-to-date Christian literature of a wide scope. Koreans by nature are fond of reading. The power of the press can help the Church in Korea more than anything else in the world. In instructing and developing the church members as well as in the work of spreading the Gospel truth, we must utilize the printed page more widely and more freely. There is the Korean Christian Literature Society which renders acceptable service to the Church by publishing Christian books, Sunday School lessons, periodicals, and tracts. But we are hoping that a good Christian magazine and a Christian newspaper may be published, as well as a few books in popular style treating from the Christian standpoint some of

the social problems and the intellectual difficulties which are confronting the young people of Korea today. We also need some books dealing with world problems, in order to widen the horizon of our church members.

3. Thirdly, the Korean Church demands a better qualified ministry. As the Korean Church is in the formative period, strong, intelligent, and Spirit-filled leaders are urgently needed. Humanly speaking, if the Church is to be continued in the next generation, she must get hold of the young people who will be leaders tomorrow. In order to get hold of the young men and women who have been and are being educated throughout the country, we must have ministers who are capable of influencing and guiding them. For such a leadership we have to look to the Korean ministry.

Another task for the Korean ministers and missionaries is yet to be mentioned. Social and community service must be carried on parallel with personal evangelism. There are several agencies of the Church which are trying to serve the people in every way possible, but we need better equipped and more aggressive organizations for the work. In the pioneer days the missionaries did render some splendid services to the communities in which they preached without much equipment. But those days are over and it is obvious that the Church must employ some adequate, effective, and up-to-date methods for community service, in order to win the people of that community for Jesus Christ.

4. In the fourth place, the Korean Church needs to adopt the scientific method in religious education. While we believe that the Spirit of God alone can convert a man to be a genuine believer, we should utilize all known methods which will help to bring children and adults into a vital experience of God revealed in Christ. There is a wonderful opportunity to carry on the work of religious education in Korea, as we have about four thousand Sunday Schools with about two hundred thousand scholars, besides many other agencies of

smaller magnitude. It is strange to note that in both Christian and secular institutions of learning, the scientific method of study has been accepted, yet the Church is slow to adopt the scientific method in teaching religion to those who have already been accustomed to learn in a scientific way. Of course, we must not let the idea of science blind us from seeing the light of spiritual truth, but we must incorporate all the recent discoveries in science and education in the method of teaching religion and in the way of interpreting the meaning of life.

5. As we have already noted that the Kingdom of God covers all realms of human life, we cannot afford to neglect the physical life of the Christians whose bodies are temples of God. We need, therefore, very urgently some industrial schools which will produce some practical men, such as carpenters, masons, bricklayers, blacksmiths, as well as farmers. The Korean Church is confronted with a very serious problem in the rapid migration of Koreans into Manchuria and Siberia. Because of the fact that Korea is in a transitional period and by reason of many other causes, it has become difficult for the majority of the people to make a living in Korea. Hence a large number of them are compelled to leave the country of their fathers. It has been reported that about five hundred thousand people left the country in 1927. A large portion of the emigrants are farmers and consequently, in recent years, the church membership has decreased. Under these circumstances, it is clear that the Christian Church must teach and help her members in some way to make a decent living. If this step is not taken, it may be impossible for her to maintain her present position, not to mention the difficulties of expanding and remaining self-supporting in the future. Over eighty-three per cent of the Korean population belongs to the farming class and such a group certainly has a right to demand serious consideration from the Church. The Y. M. C. A. has recently started some rural work which has been highly recommend-

ed. The Church too must hasten herself to do some industrial and rural work, partly to protect herself from losing ground and partly to serve the needy people.

6. The Korean Church should have a united front. Fortunately there are not many denominations in Korea and the relationship between them has always been cordial. But still there is room for improvement. As there are many problems which are common to all and we believe "in union there is strength," we must have an organization which may act as a clearing house for information and which may lead all the Christian bodies to cooperate in their activities to win the Koreans for Jesus Christ. I am glad to say that we have already organized the Korean National Christian Council, but it has not yet been provided for so as to function as it should. We believe that all the future activities of common concern should be operated through the National Christian Council instead of being carried on individually. In this way, we believe, many of the major problems confronting the Church may easily be solved. We hope, therefore, that the Korean National Christian Council may be strengthened at once and be provided with a permanent office and full time workers, both missionary and Korean.

7. Finally, I must not forget to emphasize the need of more missionaries. During the last few years, the number of missionaries has greatly decreased, especially the men. Korean leadership has been developed along many lines of work and many positions of responsibility have been transferred to the Korean leadership. But well qualified missionaries are much more needed now than in former years, because the work has grown and the opportunity of service has been widened. There are at present about four hundred missionaries, both men and women. Even if we double the number at once, it will not be too large, provided that they are specialists along some line of work. It will be ideal if we have an equal

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number of missionaries in the following lines of service:—

a. Evangelistic work, including the work of religious education and young people's work.

b. Educational work, including literature work.

c. Social and community service, including medical and industrial work.

Now, dear friends, we hope and pray that the Jerusalem Meeting of the International Missionary Council may help to solve many

perplexing problems in the Churches throughout all lands. I have just mentioned a few of the many urgent needs of Korea for your consideration. Korea is comparatively small and weak, but she may have a large place in the plan of God for the world's redemption. Paul has said, "God chose the weak things of the world, that he might put to shame the things that are strong." If Korea can glorify God with her weakness and smallness, she herself is glorified indeed!

May God bless you all!

Leaves from My Itineration Note-book

F. S. MILLER

A Sermon on a Bottle.

THE KOREAN SORCERESSES profess to catch the evil spirit that has been troubling the patient, and compel him to enter an earthenware bottle. The bottle is then corked and tied with a straw rope twisted towards the left. No evil spirit can escape a left-handed twist. The bottle is then deposited under a "devil-tree"—a tree supposed to be the dwelling place and shrine of an evil spirit.

The writer had long wanted one of these bottles, and at last the coolie who carried the pot and food boxes from church to church brought one in, at the end of the day's journey, tied to his load.

The villagers gathering around to see the missionary arrive, Yi took the bottle from the road, held it up to the wondering gaze of the crowd, waved it with an even motion and said: "See how foolish you are. This is how the sorceress handles it before she puts the spirit in. Now (shaking it violently) this is the way she shakes it after she confines the demon, and you think you hear him. You are afraid to examine the bottle to see what makes the noise. Now watch "Then he pulled out the cork and poured into his hand a quantity of broken porcelain and tile, white and black.

"Now see how foolish we all are before we all are before we believe in Jesus. But he sets us Christians free from the silly fear of the spirits and the power of the sorceresses."

Liberty.

WE WERE CROSSING one of the most famous passes in Korea where, in the olden times, the governor of South-eastern Korea stopped his procession and worshipped the mountain spirits on the boundary of his territory. As we stopped to investigate the historic shrine one of the coolies, a recent convert, pulled away the decaying doors and stared in. The other coolie said: "Look at him! It is not long since he would have stealthily peeped in through a crack with fear and trembling. Now he jerks the doors open with a squeak and sticks his head in." "Yes," spoke up another Christian, "I can hardly keep from defiling the shrines when I think how often I have bowed my head to them in fear and trembling."

The missionary could bear testimony to the constant suppression that is necessary to keep the liberated slave from crashing a stone at the head of his old lord and master, the "Boss of the Mountain." "Where the spirit of the Lord is, there is liberty" from fear.

When the Choong Chung church was new, the missionary was accosted by a crowd of men at the top of a pass and asked why two Christian women had put a match to their mountain shrine. The date they gave was at the time of the adjournment of the Women's Bible Class in Chung Ju. The description exactly answered to two women who passed that way home from the class.

The missionary expressed his disapproval of all such lawless acts, promised to reprove the women and, having thus opened the way, gave them a well-received talk on the sin and folly of their shrines.

It may not have been the result of the incident, but a church was soon after started in the village just below the shrine, and it now has a building seating about one hundred and a self-supporting school of some thirty pupils.

Waste Material can Help the Leper

R. M. WILSON, M. D.

THERE IS ENOUGH WASTE in America to care for several million sick lepers if only in some way such waste could be conserved. We now have 800 lepers in our Soonchun colony, the number gradually increasing, and as we have to do about 300 surgical dressings a day we welcome old white sheets or other linen that can be made into bandages.

We have a barber shop in the colony and we can provide a good hair cut, sweet smelling sauce and massage for one cent, cash. For this shop we welcome old razors, scissors, clippers or any kind of barber supplies. There are about 100 children in school and they are glad to have pencils, pens and paper. Save your pieces of pencils.

Tell your doctor to save his old surgical instruments and some of these potent drugs that are getting shelf-worn.

We have 20 carpenters and 20 masons, 5 tinnerns and 10 stone cutters, and are training others all the time. For these we welcome good tools. Any such tools worth shipping should be sent to Montgomery Ward, Chicago, who will ship to us. Our lepers have erected 33 cottages, two store houses and a barn and many improvements are being made at the new colony.

All wagons, buckets, pans, trunks and such articles in use are made right here, and the lepers take pride in doing this work.

Do not put that overcoat away to rust and as food for moths, but shoot it out to us by

parcel post. Any kind of old clothes can be used and welcomed for men, women or children. Khaki is especially useful for our workmen.

There are three leper colonies in Korea run by missionaries: at Fusan 500 cases, Taikun 450 cases, and the Kwangju colony has been transferred to Soonchun on the coast with 800 cases. There is also a Government colony at Deer Island with 250 cases.

This past year we discharged as able to return home over 200 cases; a good portion of these I consider probably cured. It is quite true that leprosy now responds quite satisfactorily to treatment from the use of chaulmoogra oil. We inject about 6 cc. of this drug weekly under the skin. A very important part of the treatment is active exercise, and much of our good results are due to the fact that we have been able to get so many of our lepers to gardening and work in various shops.

Mr. H. J. Skipp of the Export Department, Montgomery Ward, Chicago, has very kindly offered to receive and forward any gift or package intended for the leper work. This will mean a very great saving in freight.

Any one desiring to send direct by parcel post, address it to me at *Reisui* via *Fusan, Korea*. This is now the address of the colony. My mailing address is still Kwangju.

For full information or literature write to Mr. W. M. Danner, The American Mission to Lepers, 156 Fifth Ave., New York.

Miss M. Leila Winn—An Appreciation

MISS JEAN DELMARTER

PERHAPS THE HIGHEST PRAISE Jesus ever paid a woman was that to her who had anointed Him with her precious ointment: "She hath wrought a good work on me. She hath done what she could." I can think of no more fitting words than these to characterize the two years' ministry of Miss M. Leila Winn among the Japanese here in Korea. After some thirty years of service in Japan under the Reformed Board she resigned to go home to care for an invalid sister. When she was released from that task she returned to Japan, some interested church sending her each month a sum sufficient to cover necessary living expenses, and two years ago she decided to come over to Korea to be of such help to the Japanese here as she could.

It was remarkable how she found places to serve, and how quickly she won her way into the hearts of many. She taught English in the Second Japanese High School in Yongsan, taking the place of Miss Garvin who had just gone home. She found a group of students in the Medical College, connected with the Government Hospital, who wanted a weekly Bible Class, and taught it faithfully till the return of Mr. Kerr, who had started it. It is often difficult to know in large classes, especially in a Government school, if any impression has been made, any effect wrought. One of the things that made Miss Winn happy was getting one of this spring's graduates (of the Second Girls' High School) to attend Sturges Seminary in Shimonoseki. She taught two nights a week in the Japanese Y. M. C. A., always faithful to her task no matter what the weather, her feelings, or how many pleasures she had to miss those nights. She had private pupils, too, giving her them time unstintingly.

But all these activities were merely means to an end, to make points of contact for later calling and presenting the Gospel, or to provide funds to buy tracts and other materials

necessary for her free time calling, in the hospitals, prison and red-light district, day after day, taking tracts, papers, pictures, flowers, fruit or milk or other provisions whenever she found someone in need. More and more, before she left, she was asked to call on various church members or friends in whom they were interested. And always she was doing some thoughtful, kind thing. One day you would discover her sending a long-handled mop and broom to help the church janitor. Again, she would be putting covers on the seats. She attended Japanese church regularly, one in the morning, and the one in Yongsan in the evening till it joined with the city church, even then keeping up a Bible class there for a long time. She made articles for their bazaars, she gave books to the pastors, and contributed to our Korean work, too, whenever she heard us tell of someone in special need, or whenever she got a gift from home, she always shared with others.

Twice she made trips to the north to visit the Japanese in places other than Seoul. The first time she had meetings with the Christians in Syenchun and Pyengyang. Then, shortly before she left, she made a long-desired trip to Manchuria and was eloquent in her praise of the Japanese Christians wherever she went.

Her one great desire was to make Christ known, to show His love to others, and to keep self in the background. Her generous, sympathetic spirit was a great blessing to me, and I shall never forget her faithful use of opportunities, even late at night speaking to some girl she might see on the street, on her way home from night-school. "Use tracts" was always her watch-word.

The great number of callers and gifts and Japanese at the station to see her off bespoke the love she had stirred up in their hearts. She went in time to attend the World's Sunday School Convention in Los Angeles, and then on to Alabama to make her home with her nieces; and our prayers went with her that there, too, she may be a blessing to many.

A Bereaved Mother

S. H. MARTIN, M. D.

IN THE MIDST OF A BUSY clinic I was interrupted by a sad-faced woman who begged me to please come and see if I could resurrect her nineteen-year-old student son who had been drowned and whose body had lain at the bottom of the great Han River all night. Because she was a "mother" I left my important cases and went with her to the Police Station at Yong San, only to find the body of another student aged twenty-two. After helping them to arrange to drag for the body, I went back to the hospital, only to be called the next morning again, this time to find a lonely group by the river-side. There was a howling rainstorm, and they stood around a hastily constructed straw shed in which lay, a white figure watched over by an anguished mother. Although dead and stiff for two days, she insisted on my seeing if there was yet life in the body that remained. When finally convinced that there was not, she said, "Oh. Tell me where his spirit has gone! Is it still in river?" I said "I know one thing I am absolutely sure of:—his spirit is not in the river, but is at this moment in the presence of the Heavenly Father."

She said nothing, and as I left the shelter, I noticed boats patrolling the river scattering various kinds of food to appease the spirit of the river, and along the shore rose the wail of beating tom-toms, the beaters hoping with the noise to frighten away the unwelcome spirits of the underworld. As I was returning

to the hospital, the distance being great, the father of the boy sent the silent mother along with me. As we crossed the lone mountain side, the mother put her hand in mine and said, "How do you know that my son's spirit has gone to the Heavenly Father?" I said "I only know that when I die I most certainly will again see my mother and that she has gone to rest with the Heavenly Father." There was silence, all but the roar of the little Ford car as it went up the ravine in low gear. Then as we passed under the stately pine trees she said, "I am so glad that he has gone to be with the Heavenly Father," and the anguish went out of her face and a light appeared as she thought of the future when she would again see her son.

'Tis moonlight—the rain has ceased—and all is fresh and rare. But in the Buddhist temple by the East Gate sounds the cry of a frenzied devil dancer or "Mudang" who is trying to appease the evil spirit of the river. But a mother at the foot of the hill does not heed the sounds that come to her as she sets by the newly-made coffin. She sighs for the time when she may go and meet him in the presence of the Heavenly Father.

How I wished I had my own mother there to comfort this poor woman as only she can—and how I felt and feel for all mothers who do not know of the Christian Hope of the Hereafter.



Beginnings of Y. M. C. A. Rural Work

GORDON W. AVISON

THIS SHORT ARTICLE is not intended to be a history of the beginnings of "Y" Rural Work in Korea, but a story of some of the things the Y. M. C. A. is doing and hopes to do.

Believing that the masses cannot hope ever to reach a plane of living which is much better than that already attained without the Gospel of Jesus, the Y. M. C. A. has ever striven to reach the Gospel in season and out of season. But! the question has always loomed large in the minds of the leaders as to how our twenty millions of people can ever be reached especially when 60% of them cannot even read or write. The missionaries in the land cannot preach to them all, nor can the Korean teachers, elders, and helpers reach them all. How then are they to be brought into touch with the saving and elevating power of the Gospel?

A young man by the name of Choi Heun Jun, of the Kwangju Y. M. C. A., decided that he could secure volunteers who would give of their time to teach an hour or two each evening in the surrounding villages, many would have their eyes opened. This idea seized upon the imaginations of young men all over Korea and today whole villages are learning to read and to write. In its early stages, as a Y. M. C. A. project, it has been taken up by churches, lodges, guilds, etc. and large numbers are learning to read and to write. All the Y. M. C. A. schools use passages of scripture, pamphlets on farming, sanitation, etc. as their text material, and, having prepared the first course of study, a great many of the non-Christian evening schools use nothing but this literature. These Y. M. C. A. night schools are opened with prayer and scripture reading. Having acquired the art of reading, the people want something to read, anything to read. Thus the Bible, hymn book, literature on agriculture etc. are easy to distribute.

The Japanese have cooperative societies, good sales methods and so on. If the Korean farmer is to compete successfully, he *must* also know good business methods and apply them. However, as yet, the Korean is suspicious of the Japanese and it is often difficult to get the farmer to listen to anything which they advocate. For this reason the Government Experimental Stations find it hard to reach all whom they wish to serve. Again, everything to help the farmers must be of a simple and inexpensive nature or the people will neither understand nor be able to afford the improvement. The Y. M. C. A. is trying in a very simple way to show the people a few ways in which they can improve the soil and secure better crops—also that good chickens and pigs pay better dividends than poor ones and cost no more to raise.

We believe that the Christians wish to give even more to their churches than ever before, but they find it difficult to give even as much as formerly, for higher standards of living, the great desire to have their children educated, and hard times are pressing them more and more closely. If our Christian constituency is shown how to increase its income, it will follow naturally that the church will benefit through the increased prosperity.

Most farmers in Korea are too poor to secure modern machinery, but by clubbing together they are able to buy labor saving devices. It is impossible for most of the people to put up store-houses for their grain, so they must sell immediately after harvest, thus losing the extra profits which they might have through waiting for an advantageous time to get rid of their produce. Therefore cooperative societies are being organized, granaries built, and grain sold when the market is good. When a man needs some money to help him get in his crop, he is forced to pay a very high rate of interest to the money lenders. The Y. M. C. A. is fostering Village Loan Societies where

these farmers can get help at 6% and thus make better profits. Each person in the village pays in to the common treasury from ten to twenty sen each month and this money soon grows into a very helpful fund. The average Korean finds it very easy to borrow, but very difficult to pay up when the time comes. Thus one of the most important and difficult tasks ahead of the leaders in Korea is that of teaching strict business principles.

The Y. M. C. A. enjoys helping in Bible Conferences or classes, through lectures on cooperation, better farming, business principles, boys' work etc. and the classes seem eager for the instruction. We are happy in the cooperation of the missionaries and the native Church leaders, for without them our

hands would indeed be tied.

The Association holds classes itself on Rural Work and tries to teach volunteers the best way to help their countrymen. The Association receives no money from home, for it works apart from the salaries of the National Council men, and so all that is done must be done by volunteers or with money raised on the field.

The Young Men's Christian Association has made but a beginning and is only feeling its way. It is difficult to write much on a subject when the work is only in the experimental stage. Let us all work together in this new project asking God to guide and to keep us from making too many mistakes.

Notes and Personals

Southern Methodist Mission

Returned from furlough

Mrs. V. H. Maynor
Miss Alice McMakin
Miss L. E. Nichols
Mrs. M. E. Goodlett
Miss Mabel Cherry
Miss Ruy Lee

New Arrivals

Dr. and Mrs. H. H. Boehning
Rev. and Mrs. J. M. Norris
Rev. V. M. Peters
Miss Maud Nelson, R. N.
Miss Bertha Stem

Southern Presbyterian Mission

Returned from furlough

Miss Julia Martin
Rev. and Mrs. J. S. Paisley

On the solicitation of Mr. R. Boggs, then president of the National Gideons, Mr. M. L. Swinehart, of Kwangju, undertook to direct a campaign in Japan, and China looking to the placing of Bibles in the guest rooms of hotels. As a result of this campaign 2,000 Bibles, about half in English and the balance in Japanese and Korean, have been placed in the guest rooms of these hotels. These cost an average of ¥ 2.00 each, or about ¥ 4,000 for those already allocated.

Capt. Robert Dollar, president of the Dollar Steamship Line, is very much interested in this work, and in addition to placing a Bible in each cabin of his fleet of steamers, he provides free transportation for a Bibles sent to the Orient, and recently urged that a campaign of the Orient, the Straits Settlements and the Near East be undertaken, to which he agreed to make a very substantial contribution either in cash or furnishing the transportation for the one in charge of that work.

It may be interesting in the connection to state that Capt. Dollar reports that an average of twelve Bibles are lost on each of the round is-the-world trips of his steamers, but he added with a twinkle in his bright eyes, in spite of his 85 years, that he would be glad to replace if they stole every one each trip, for he said "Any one stealing a Bible wants it, and that is what placed them in the cabins of my ships for."

Important Dates in September

Fri. 14th 9 a. m. Korean National Council.
Y. M. C. A. Building.
Fri. 14th 9 a. m. C. L. S. Board of Trustees.
Bible House.
Fri. 14th 8 p. m. Bible Committee Meeting.
Bible House.
Sat. 15th 9 a. m. Federal Council Annual Meetings.
Pierson Memorial.
Mon. 17th 8 p. m. C. L. S. Annual Meeting.
Pierson Memorial.
Wed. 19th 9:30 a. m. Union Medical College Board.
Severance.
Thur. 20th 9:30 a. m. Chosen Christian College Board.

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For further particulars, please, apply to:—

The Passenger Traffic Manager,
RAILWAY BUREAU,
 Government-General of Chosen,
 Keijo, Chosen (Korea).

昭和三年九月一日發行
 昭和三年八月廿六日印刷

發行人 京城鐘路朝鮮郵政會
 編輯人 京城府仁寺洞一九四番地 英國人 班 瓦 巨

印刷所 京城鐘路中央基督教青年會工業部印刷所
 印刷人 樓上洞九八番地 鄭 實 雙